Vol. II. Numb. 96.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** February 1ſt. to **Friday** February 3d. 1710.

Q. GEntlemen, *Pray be pleas'd to tell me, when is a Man ſaid to Know God our Saviour, the Lord Jeſus Chriſt, ſavingly.*

A. A ſaving Knowledge of God muſt comprehend both a ſpeculative and practical Knowledge of him. By a ſpeculative Knowledge of God we mean a juſt Apprehenſion of his Nature, Attributes and Operations, eſpecially his Diſpenſations and Mercies to Mankind, as far as they are reveal'd to us in Holy Scripture. By a practical Knowledge of God we underſtand the Knowledge how to imitate his Perfections, to conform our Nature, Will and Actions, to his, by which Means we may in ſome Meaſure and Degree experience in our ſelves what is reported to be in God. Such a Knowledge is attainable, and we may likewiſe be certain when we have attained it; that is, a Believer may by the Certainty of Divine Knowledge or Faith, be aſſured when his Sins are forgiven him by God, and that he is in a State of Salvation. And this he cannot avoid if he makes a right Uſe of his Reaſon and Judgment. By reading the Scripture he may know what ſort of a State the State of Salvation is, for the Goſpel plainly diſcovers it. Shou'd any one therefore diligently ſtudy to know and do the whole Will of God, and yet for all that doubt of his Salvation, this muſt proceed from ſome Miſapprehenſions of the Divine Nature, as if God was a rigid and ſevere Maſter, exacting impoſſible Performances from us, or delighting in the fatal Miſeries of his Creatures. We anſwer therefore, that a ſincere Deſire and Endeavour to do the Will of God joined with right Apprehenſions of his Mercy, are Qualifications to aſſure a Man that he is in a State of Salvation, or that he knows God ſavingly.

Q. *Pray be pleas'd to give me the full Senſe and Meaning of* Gal. 5. 25. *For if I have not done what is there expreſs'd I fear I am not Chriſt's, and if not Chriſt's, I am very Certainly the Devil's.* B. G. K.

A. The Apoſtle ſays there, That a true Chriſtian, *has mortified the Fleſh with the Luſts thereof*, that is, has extinguiſhed that Principle in him from whence procede all vicious Inclinations and Actions. Now this Principle is no other than Original Sin, or that vicious Depravity that is natural to Man, by which he is naturally diſpos'd to Diſobedience, and cannot (without offering a ſort of Violence to himſelf) comply with the Precepts of the Goſpel. What is here call'd *crucifying the Fleſh*, is in other Places called, *Crucifying the old Man, Putting off the Body of the Sins of the Fleſh, Mortifying the Members which are on the Earth*, and *Mortifying the Deeds of the Body*; by all which Expreſſions the ſame Thing is meant, *viz.* ſubduing our natural Propenſion to Sin. And the ſubduing of this implies, that a Man is neither guilty of any outward Acts of Concupiſcence, nor cheriſhes any ſuch irregular Thoughts in his Mind. Such Thoughts may ariſe indeed involuntary even in thoſe that have attained to the higheſt Perfection of Grace: But theſe are unavoidable, and ſo long as they do not gain the Conſent of the Will, they cannot leſſen a Man's Intereſt in Chriſt.

Q. Apollo, *I was in Company with a Country Gentleman laſt Week, who affirm'd he had a Sheep that brought forth two Lambs, the one White, and the other Black; whereas both the Ram and Yew were White. Your Solution of the Reaſon how this happen'd will highly oblige Your Admirer and Subſcriber,* A. B.

A. See *Apollo, Vol. I. Numb.* 1. where at the latter-end of the Anſwer relating to the Blackneſs of the *Negroes* you may have a Solution.

Q. Gentlemen, *I beg the Favor of you to Inform me, in your next, of the Birth and Death of that Excellent Mathematician* Euclid, *for I know not where to get the Book your refer'd us to.*

A. Writers have frequently miſtaken the Age in which he flouriſh'd, becauſe they take him to be the *Euclid* of *Megara*, whoſe Life is writ by *Laertius*, and who was a Hearer of *Socrates*, and Founder of the *Magarick* or *Dialectick* Sect. But that our Geometer is not the ſame with that Philoſopher is highly probable, becauſe *Laertius*, who is a moſt accurate Writer and diligently reckons up all the Works of that Philoſopher, makes no Mention of the celebrated Book of the Elements, a Work by which the Author has got Immortal Fame. And if we believe *Proclus*, our Geometer was later than

the *Megarick* Philoſopher, and flouriſhed in the Time of *Ptolemy* the Firſt, who reigned in *Egypt* after the Death of *Alexander the Great*. The Time of his Birth is uncertain, but he died in the 284th Year before Chriſt.

Q. Gentlemen, *Your Judicious Opinions are earneſtly deſir'd on the following Subject. A Young Man having by frequent Addreſſes obtain'd of his Miſtreſs ſolemn Promiſe of Marriage, which to appointment was accordingly perform'd as to the Oral Ceremony, but no further; the Conjugal Tye was not ſooner Knit, but the Unfaithful Catiff pleaded Urgent Buſineſs for a ſudden departure from his Bride, and continued abſent ten Weeks before they ſaw each other, and then She went purpoſely to him to know his meaning. He entertain'd her with plauſible words, but never hinted at a Cohabitation, nor took notice of her as his Wife; privately boaſted of his Treachery, went to Sea, and was to his Acquaintance and his Bride reputed to be dead. When after ſeven Years and more he made his return to her, but then She deny'd all Converſation with him, having, during his long Receſs, engag'd her ſelf to another Man, ſurmiſing the the former to be dead long before, and withal diſputing the Legality of her Marriage to him. Now She deſires to be guided by your Judgment if the firſt Marriage be of force, or whether it may be lawful for her to marry the Man She has engag'd her ſelf lately to, the former being again gone to Sea. The Gentlewoman concern'd herein will be uneaſy till you ſolve the Doubt, and is reſolv'd to act by your Precepts. I am,* Meſſieurs, *your Subſcriber,* &c.

A. We are abſolutely of Opinion that She cannot marry the Perſon She has engag'd her ſelf to, without running the Riſque of being proſecuted for *Bigamy* when her Husband returns, if he does return within the Space of ſeven Years after his Departure. See the Statute againſt *Bigamy*, 1 *Jac. cap.* 11. But the Marriage having been never conſummated, She may poſſibly meet with Relief in the Eccleſiaſtical Court, by whoſe Judgment alone She muſt be directed in this Caſe. Her only Misfortune is, that She was not married the ſecond Time before the Return of her Husband, after he had been ſeven Years away from her. Here lies the Perplexity of the Caſe, which we have no Authority to determin.

Q. *When you firſt began to ſhine you ſaid that the* Antidiluvians *did Eat no Fleſh, pray how do you prove that, and what ſort of Dominion was it that God gave to* Adam *over the Beaſts of the Field and the Fowls of the Air, and to what purpoſe was* Abel *a Keeper of Flocks and Herds, if he was not to eat thereof.*

A. That the *Antidiluvians* eat no Fleſh may be plainly gather'd from *Gen.* 9. 3. where God ſays to *Noah* and his Sons; *Every moving thing, that Liveth, ſhall be Meat for you; even as the Green Herb, have I given you all things.* That is; I give You the Liberty of feeding upon Living Creatures, as before the Flood I gave to *Adam* and His Poſterity the Liberty of feeding upon the Fruits of the Earth. Here then it is plainly implied, that this was the firſt time, that God gave to Mankind the liberty of Eating Fleſh.

As to your Objection, *Abel's* Flocks and Herds afforded him Wool and Skins for Cloathing, and therefore in that reſpect he may be ſaid to have had Dominion over them. But however, your Objection proves too much. For on ſuppoſal, that the *Antidiluvians* Eat Fleſh, yet you will not grant, that they Eat the Fleſh of Lions, Tygers, Bears, and ſuch like Creatures. And yet *Adam* had Dominion over all the Beaſts of the Field. And therefore you ſhou'd beware of ſuch an Objection, as may be juſtly retorted upon your ſelf.

Q. Apollo, *I have a Queſtion for you, and that is, why ſome Men's Breath Stinks and others Not.*

A. It is becauſe ſome Men are troubled with Foul Stomachs Corrupting the Food taken into them, or have Ulcerated or Obſtructed Lungs, which in Reſpiration emit ill Vapors, or have their Gums Corroded, and their Teeth cover'd with Fætid and Scorbutick Humors; and others are free from all theſe Diſorders.

Q. Gentlemen, *Which is the greateſt Diſgrace, for a Man in Buſineſs, before any Publick Aſſembly, as a Tavern, Coffee-houſe, and to be call'd a* Cuckold, *or a* Cuckold-maker. *Yours,* F. P.

A. Diſgrace, according to the Common Acceptation of the Word, is what Cuſtom makes ſuch, and then to call *Cuckold* is the Greater. But if the Queſtion were, which deſerves moſt, doubtleſs the *Cuckold-maker.*

Q. Gentlemen, *I order to Clear my own Argument againſt a Perſon I was diſputing with, I told him* I *would fetch a Text of Scripture to prove it, I quoted a Sentence out of Manuſcript for that end,* &c.

Whether ſuch a Quotation may not be term'd a Scripture, tho' it be not the Word of God. Your ſpeedy Solution will highly oblige, J. E. J. C.

A. Tho' all Writing is Scripture, according to the Etymology of the Word, yet all words ſpoken in Converſation ought to be ſpoke according to the Senſe they are uſually taken in, therefore it is not ſo proper to call any Writing Scripture as the Holy Scriptures, by reaſon Cuſtom adds to the Propriety of the Latter.

Q. Ingenious Gentlemen, *I am certainly in one reſpect the moſt happieſt Man in the World,* viz. *by being married to a Young Lady, whoſe Admirable Charms cometh nothing ſhort of the faireſt Object Nature can boaſt of in this our Populous City; and ever ſince that Happy Day of our Marriage I never to my knowledge diſoblig'd her in any reſpect whatever, neither did She me; for I always readily granted whatever She deſir'd. When at any time She told me there would be an* OPERA *ſuch a night I always took care to wait upon her there, ſo that, in ſhort, her Company and Converſation was ſo agreable and pleaſant that it was really a Grief to be abſent from her, tho' but ever ſo little time; but Oh! ——this Morning (as bad Fortune would have) I receiv'd a Letter that doth expreſs an abſolute neceſſity of my being a hundred Miles Diſtant from* London, *and can't poſſible Return in leſs then a Fortnight's time.*

Query, *whether or not, I may venture to abſent my ſelf ſo long (without being crown'd as* Nebuchadnezzar *was when he was in the ſhape of an Ox.) Your Opinion will Infinitely Oblige Your Great Admirer,* T. W.

A. How Man! a Fornight! why the fortieth part of the time is enough to metamorphoſe thee over and over! But tho' your Reaſon may ſatisfy you in the certainty of the matter, ſurely ſome black Fit of the Spleen is come over you, that you are under ſuch diſmal Apprehenſions thereat. For we'll ſuppoſe you under an unavoidable neceſſity of being a *Cuckold*, that you merit to the laſt degree to be one, and that *CUCKOLD* is writ in ſuch palpable Capitals in your Phiz, that it wou'd provoke a Saint to make you one. All this we will readily grant you (as you will ſay perhaps we have a great deal of reaſon to do) yet look but a little back into our *Apollo's*, and you may find much Cauſe for Conſolation under your Whimſical Circumſtances.

BIBLIOTHECA BODLEIANA

POEMS.

Q. YOU *In a late Sheet,*
Of Cuckolds *did treat,*
And ſaid there's enough for an Army,
Which likely is true,
And therefore I do,
At preſent, thus boldly alarm ye.

For now Friend Apollo,
Your Preferment does follow,
For one of you's choſe a Commander,
And troth, *if you fight*
At the rate that you write,
You'll excell the fam'd Alexander.

But perhaps your Society
Mayn't take it quietly,
That one *only's choſe to Command,*
If therefore you'll ſhow,
The true number of you,
Ye ſhall all be prefer'd out of Hand.

A. The weak *Puſh* of your Quill,
Crooked Wit, and *Tough* Skill,
And your over abundant Good-nature,
Perſuade us to gueſs,
And who cou'd do leſs,
That our Queriſt's an hornified Creature.

But as for *Apollo*,
His Son muſt not follow,
An Army of People like you, Sir,
For his brighteſt Flame
Wou'd gain little Fame
Mongſt ſuch a Cold, innocent Crew, Sir.

But wou'd you ſucceed,
In a Caſe of ſuch need,
You muſt *elſewhere* look out for an Aid,
Since from us you can get,
Only *Courage* and *Wit*,
And you'll not much care for ſuch *Trade.*

Q. *Moſt Potent Ruler of the Realms of Wit,*
Capacious vaſt as is th' Immortal Theme.
I grov'ling Mortal, meaneſt of the Throng
Of thoſe who Sacred Inſpiration boaſt,
Humbly approach your venerable Shrine,
Rever'd, Auguſt, and of my Anxious Doubts,
Worſt Torments of the Mind, Solution crave.
Lodg'd in a Garret, whoſe ſtupendious height,
Might juſtly rival proud Olympus *Top,*
By Midnight Candle, twice a Farthing price,
Studious I ſate with thoughful Head reclin'd
On aiding Hand, Pen ſtuck behind my Ear,
* Cervantes-*like*, *in deep Attention fix'd.*
Thrice had the Sun his Annual Courſe perform'd,
When by the Delian God's *Auſpicious Aid*
The ripen'd Iſſue of my teeming Brain
Sprang forth like Pallas *from the head of* Jove,
My Pain as great, tho' leſs th' unequal Birth.
Strait Guilt and Letter'd, furbiſh'd à la mode,
With Dedication pompous in his Praiſe,
I to his Lordſhip's hands the Piece convey'd,
Who, from his Fob, Bright Mint of Fortune's Gifts,
Smiling, a Purſe with twice ten Guineas fraught,
Reviving Sight! pluck'd out, and Oh bleſs'd Fate!
Into my hand he thruſt the Shining Oar,
Which I with many an humble Cringe receiv'd.
Now, ſince the fickle Goddeſs deigns to ſmile,
And my paſs'd Toils has once vouchſaf'd to crown,
Who knows but that again with Aſpect bland,
She may propitious, farther Favors grant.
And ſince She now inſpires the Bold and Brave,
For future Wealth to hazard preſent Peſt,
I with the reſt would fain her Smiles implore.
But, firſt, I beg in condeſcending Lays
You'd ſhew if I ſhall gain my Ends or not.
If † *Ten large Bags, Strangers to Wit and Me,*
Shall to my Coffers their Obeiſance pay,
And Annually ſpeak their Maſter's Worth?

* Vide Pref. to *Don Quixote*, Vol. I.
† The 1000 *l. per annum.*

A. Harmonious *Bard*, who from thy Lofty Perch,
Five Story high, ſing'ſt to the Liſt'ning World,
In Lays thy Nervous Senſe, by Fortune Bleſs'd,
Beyond th' Ambition of a Poet's wiſh.
Bleſs us! twice ten bright Images in Gold!
Were not thy Brains above the uſual ſtrength
Of thoſe which of their Inſpirations boaſt;
Enfranchis'd from Reſtraint of Solid Skull,
They'd whirle about, and never ſettle more.
But Ah! behold the Curſe attends on Gold,
Which as it feeds it more Inflames Deſire:
Not ſatiated with this vaſt Conflux,
Thou aim'ſt at Bags wou'd purchace all *Per-*
(naſſus,
Look from thy Tow'ring Summit on the Tribes,
Who daily Cultivate their Fertil Brains:
Theſe on *Ambroſia*, thoſe on *Nectar* live,
For Mortal Food does rarely reach their Maws;
With Wigs forlorn ſome, Tender Garments others,
Which end themſelves, are both for Levity,
Juſt ready to become the Sport of Winds.
Another on the Stage appears, on Tick
For ſix Months lives, in Proſpect of *Third Day*,
When Barb'rous *Hiſs* ſtrait cancels all his Joys.
Another all the Epithets Collects,
That e'er were topt upon the Great and Wile,
With which his Patron he addreſſes, while
None by the Character can Gueſs the Man:
His Lordſhip with a Gracious Smile alone,
Rewards the Toils and Labors of his Brain;
Tho' theſe give others *Immortality*,
'Tis with Fatigue they gain their Natal Date.

Be then contented with the Largeſs, which
Auſpicious Fortune hath profuſely giv'n ;
And ſince ſo rarely once She deigns to ſmile,
Ne'er vainly hope to meet a ſecond Boon.

The laſt Quarterly-Book, *containing various Subjects, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

In laſt Paper, Col. 3. l. 53. for *Herelius*, r. *Hevelius*.

SIR,

FROM the Paris-Gazette a-la-main, dated February 3. N. S. The 26th paſt, the King held a Council upon the Subject-Matter of Peace, which laſted from the Time of Maſs, till his Majeſty went to Dinner. At three in the Afternoon it was aſſembled again, and continued ſitting till ſix in the Evening. The next day the Duke of Burgundy, the Ambaſſador of Spain, and the Marquis de Torcy, were ſhut up with the King, in his Cabinet, for above Two Hours; and it was obſerv'd, that the Ambaſſador went from that Conference with an Air of Content. Since that, they talk of Peace as a done thing, or at leaſt very far advanced; there even goes a Report, that the Mareſchal d' Uxelles is nominated our firſt Plenipotentiary, the Abbot de Polignac the ſecond; and that in caſe there muſt be a third, either Monſieur Amelot, or the Preſident de Rouille will be named. They add, that they are preparing their Equipages with great Diligence, to ſet out forthwith and repair to the Hague, the Place appointed for the Congreſs.

Bruſſels, Feb. 8. N. S. Letters from Madrid, of the 16th paſt, import, that Monſieur d' Iberville's Departure has occaſion'd great Alterations in the Face of that Court; the Spaniards of the Duke of Anjou's Faction not well digeſting the ungrateful Meſſage he brought, which was, that the preſent Circumſtances the King his Maſter is in, and the Miſery his People are reduced to, for want of Trade and Money, oblige him to ſeek a Peace, at any rate; and conſequently, that he ſhould not be able to defend or aſſiſt Spain any longer.

London, February 3. His Grace the Duke of Marlborough is getting his Baggage ready, which will be put on board the firſt day of the next Month.

On Monday laſt Sir Robert Jenkinſon, Bar. Knight of the Shire for the County of Oxford, died.

On Tueſday Morning laſt, the Counteſs of Derby was brought to bed of a Son. Which is all from Yours, &c.

Any Perſons in Town may have theſe Papers brought to their Houſes at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Roſe* and *Crown* in *Little-Britain*, or to the Printer hereof, ſuperſcrib'd to the *Britiſh Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Queſtions to be directed in like manner, but none will be anſwer'd out of the Country, where Poſtage is not paid.

ADVERTISEMENTS.

MR. *Roger Grant*, OCULIST, who has been ſo ſucceſsful in Couching the Cataract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *W. Jones*, at *Newington-Butts*, aged 20, born blind, reſtored to Sight in 5 Minutes. *Robert Wedell*, in *Fiſhmonger's-Hoſpital*, *Newington*, aged 70, reſtored to Sight in 2 Minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell-Street*, blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*, reſtor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell-Street*. *Saywell Luthen*, at *Adam's Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal-Lane*. *Anne Lee*, at the *Croſs-keys* Tavern lower-end of St. *Martin's-Lane Strand*. Mr. *Godby* Porter, near *Fiſhmonger's-Hall*, *Thames-Street*. *NOTE*, Theſe Perſons with 45 others have been all cur'd by the aforeſaid Mr. *Grant* ſince *Sept.* 1708.

Juſt Publiſh'd

THE 2d Edition of Mr. *Hill*'s Hiſtory of the Ottoman Empire in all it's Branches, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, with a New Preface, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition. The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen and Bookſellers may have them at a moderate Price, Bound or Unbound, of J. Mayo, over againſt Water-lane, Fleet-ſtreet, J. Woodward in St. Chriſtopher's Church-yard Thread-needle-ſtreet, and moſt Bookſellers.

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